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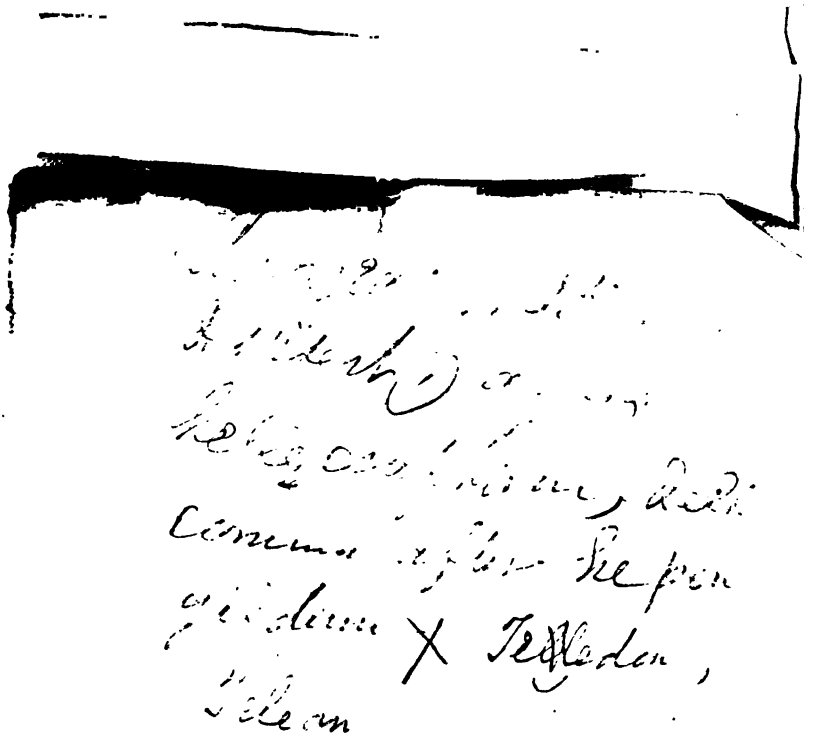

MENOLOGIUM

SEU CALENDARIUM POETICUM.

Menol. Fox 594
Menol Fox

MENOLOGIUM

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MDCCC XXX.

PREFACE.

THE obscurity in which the literature of the ancient northern nations is involved, has been the fruitful source of conjectures and speculations, among those who have attempted to elucidate the principles of their versification.

With regard to Saxon poetry, some have endeavoured to reduce it to that precise standard by which Greek and Latin verse is distinguished; others again, deny the foundation on which this hypothesis rests, and rushing into the opposite extreme, assert the non-existence of any metrical system. In this, as in most other cases, the more correct opinion is that which takes a middle course;* neither subscribing to all the fanciful opinions of the learned Hickes, nor exhibiting the scepticism of the ingenious restorer of Chaucer.

The general opinion of Saxon scholars has determined, that the chief characteristic of Saxon poetry consists in alliteration, periphrasis, an inflated diction, and an inverted style. The three last are, perhaps, the best criteria; because in many instances, as is seen in the following poem, the alliteration is obscure, and in others, altogether undiscoverable. It is impossible at the present day to ascertain,

* Aristot. Eth. Lib. ii. C. 9.

whether alliteration was an essential to poetry among the Saxon bards, or not; because, although it is not unfrequently absent, this proves nothing, as it might arise from officious ignorance in those who were entrusted to transcribe the existing MSS.

In some instances Saxon verse was composed in rhyme, but these are not common. Rhyme, however, does not appear to have superseded alliteration, as it is frequently found in verse of this description.

When rhyme does not exist, which is the case with the greater part of the Saxon poems extant, it is difficult to ascertain the nature of the *metre* in which they are written. In many, all system appears to be set at defiance; and the bard pursues the theme of his song, without confining his imagination to those peculiarities by which his effusion might be distinguished from prose. This gave rise to the opinion that the Saxon bards had no regular system in their poems, but only adopted that arrangement of their words which was pleasing to the ear. In these compositions, however, trochaic feet predominate, and these are distinguishable by accent or emphasis, rather than by the common principles of prosody. This is by no means surprising, when we consider the uncultivated age which produced these poems. They were composed, not to please the refined eye of the fastidious critic, but the rude ears of the barbarian chieftain, and his equally barbarian vassals. This kind of emphatic

trochee is still the prevalent foot in the English language, in words of two syllables, as we have few iambics, and scarcely any spondees.

Punctuation has, by some, been considered a distinguishing feature in Saxon poetry: this, however, cannot at all times be relied upon; for, to use the language of Hickes, "aliquando accidit periodos, sive perfectæ distinctionis notas poni, ubi ponendæ non sunt, et omitti itidem ubi poni debent." This might arise from the negligence of an uncivilized age, or from the more culpable negligence of subsequent transcribers. Thus whatever canons we may devise as the characteristics of Saxon verse, we shall be unable to apply them equally in all cases; for even the inflated diction sometimes sinks to a level with prose; and the bard forgets to obscure his song with the intricacy of periphrasis and an inversion of style. This uncertainty, however, by no means renders it impossible to distinguish verse from prose, because some of the characteristics are always discoverable; but the license which was allowed in these compositions is frequently so great, that it requires very great caution in deciding.*

Notwithstanding the obscurity with which many of these early compositions are invested, they possess many remarkable and striking beauties.

* For a full and luminous dissertation on the poetry of the Anglo-Saxons, the reader is referred to the excellent work by the late Rev. J. J. Conybeare, entitled, "Illustrations of Anglo-Saxon Poetry."

> " Verum ubi plura nitent in carmine non ego paucis
> Offendar maculis, quas aut incuria fudit,
> Aut humana parum cavit natura."

Such is decidedly the character of the Menology, which Hickes justly denominates " Menologium elegantissimum." This singular poem, which is not only beautiful in itself, but valuable as a relic of the Anglo-Saxon Church, is written in the dialect called Dano-Saxon; its exact date is not known, but it was evidently composed subsequently to the reduction of the heptarchy into one kingdom.

In this edition of the Menology the text of Hickes is followed, except in a few instances.

The translator begs to acknowledge the kind assistance of J. S. Cardale, Esq. who has lately favoured the public with a new edition of King Alfred's Boethius. It was by his suggestion that a deviation is made in a few places from the reading of Hickes.

As the notes are partly taken from Hickes, and partly original, the translator, being unable to particularize, makes a general acknowledgment of having had recourse to that authority.

With these prefatory remarks, the Menology is placed in the Reader's hands; and if it at all promote the study of the Anglo-Saxon language, the wishes of the translator will be fully realized.

MENOLOGIUM.

p. 10

Also a Mart in Wand Cat p 106–109 Hick. Thes. III p 108

MENOLOGIUM.

* These figures in blue ink refer to the number of the line in Grein Vol II p 1.

* Nickesi Thes. I. p 203. Grm. Vol III p 1

CRIST pæ† acennyd. Christ was born
Cyninga puldor.
On †midne pintep. in mid-winter.
Mæpe þeoden.
Ece ælmihtig.
On †þy †eahteopan dæg.
†Kalend †gehâten.
Deoponpicep peapd.
Spa ða pylpan tid.
Side hepigeap.
Folc unmæte.
Dabbað †pone-peapd geap.
Fop ðy pe kalendup.
Cymeþ gehincgeð.
On þam ylcan dæge.
Up to tune.
†Fopma monað.
Hine folc mycel.

* Greins Bibliot. Angelsäch. Poesie Vol II. 8vo Göttingen 1858

MENOLOGY.

CHRIST *the* glory of kings,
The illustrious Lord,
The eternal Almighty,
Was born
At mid-winter;[a]
And on the eighth day[b]
Was named Jesus,[c]
Guardian of Heaven's kingdom.
Then at the same time,
Numerous crowds,
Many people,
Have the ~~first keeping of the~~ year:
Because the honoured
Calends[d] come,
On that same day,
To us.[e]
This is the first month,
Which *the* great people[f]

January 10 † Ianuapiuſ. Hickes
Leþim heton :·
And þæſ † embe ſiſ niht.
Kid 20 Dæt te † ſulpiha ſtiðeſ]
Ecer dnihtner.
To ur cymeþ.
13? Dæne † tpelfta dæg.
Tiſ-eadize.
25 Dæleþ heaðu noſe.
Datað on Bnytene.
15 In † ſolðan heþ :·
Spylce † embe † ſeopeſ pucan.
Dæt te ſol-monað.
30 Sizeð to tune.
Butan tpam nihtum.
Spa hit † zetealdon † zeó.
February 18 † Febpuapiuſ ſæſ.
† Fnoðe † zeſiðaſ.
35 Caldе † æzleape :·
And þæſ † embe ane niht.
20 Dæt pe Mapian.
Mæſſan healdað.
Lyninzeſ † moðoſ.
40 † Foſþan heo Cpiſt.
On þam dæze.
22 Beapn pealdendeſ.
Bpohte to temple :·

20
21
22
25
28
30
35
6
7
38
9
40
45

Menol Fox 45;
Men 22.

In their calendar
Call January. [nights[g]
And *it is* from thence after five
That the baptismal time[h]
Of *the* eternal Lord
Comes to us;
Which *the* renowned,
And eminent men,
~~In *this* land, here~~
In Britain, call
Twelfth-day.[i]
So *it is* after four weeks,
With the exception of two nights,
That the Sol-month,[k]
Wild February[l]
Approaches,
As wise associates,
Elders skilled in laws,
Formerly computed it.
And *it is* one night from thence,
That we the feast
Of Mary keep,[m]
The mother of *the* king:
For she on that day
Brought Christ,
The child of *the* Lord,
To *the* Temple.

Ðænne þæȝ ⁊embe ȝir niht. --46
Ðæt aȝenes bỳþ.
Þintes oȝ picum.
And ȝe pigend þa.[e]
Æȝtes ȝeoȝentỳnum.
Sȝỳlc ðȝopaðe.
Niht ȝenimeȝ.
Neȝȝendeȝ ðezen.
Mathiaȝ mæne.
Mine ȝeȝnæze.
Ðæȝ ðe lencten on tun.
Leliden hæȝde.
Þenum to picum :·
Sȝỳlce eac iȝ pide cuð.
Ymb ðȝeo ȝ tȝa.
Ðeodum ⁊ȝepelhpæn.
Niȝ⁊cyme ⁊Kalend. Calend [MS kalend]
Leonlum ȝ eonlum.
Butan ðæne ⁊biȝeȝ. 64
Leboden peonþe.
Feonðan ȝeane.
Ðænne hi ȝunþon cymeð.
Uȝon anne niht.
Uȝ to tune.
Niime ȝehỳnȝted.
⁊Nazol ȝcunum ȝæȝð.
Leond middan ȝeaȝd. 72

Menol Fox 72;
Men 36.

Then *it is* after five nights,
That winter is
Affrighted from *our* streets.[n]
And also in seventeen
Nights by computation,
After spring
Has come
To men in dwellings,
The illustrious Matthias,
The soldier *and*
Servant of the Saviour,
Suffered *martyrdom*,
As I have understood.
Moreover, also, is widely known
To people everywhere,
To churls and earls,
That after three and two nights,
(Unless the bissextile[o]
Is appointed,
Being the fourth year,
Then they come later
By one night
To us:)
69 Fierce March,
Adorned with rime,
Furious, with hail storms,
Is ~~loud~~ high sounding[p]

Hickes. Thes. III, 106.

March see Eng No 69 Lyrn Vol. II p. 2

Mantiur neðe. - - - - - - - - - 73
Hlyða healic :·
Ðænne ꝑe halga. 75
Ðæꝛ emb XI niht.
Eðele ꝑcynde.
Lꝛegoꝛiuꝛ.
In goðeꝛ pæꝛe.
Bꝛéme in Bꝛytene :· 80
Spylce Benedictus
Embe nigon niht. 2
Ðæꝛ engend ꝑoht.
Heaꝛd ꝛ higeꝛcꝛanc. - - - - - 84
Ðæne heꝛiaþ pel. 85
In geꝛꝛitum piꝛe.
Pealdendeꝛ þeop.
Rincaꝛ nægol ꝑæꝛte :·
Spylce eac ꝛymcꝛæftige.
On ða ylcan tiid. 90
Emniht healdað.
Foꝛþan pealdend god.
Ponhte æt ꝑꝛymðe.
On þy ꝛylꝑan dæge.
Sunnan ꝛ monan :· 95
Hpæt ymb ꝑeopeꝛ niht.
Fæðeꝛ onꝛende.
Ðæꝛ þe emnihte.
Eoꝛlaꝛ healdað. - - 99

Through the middle earth,
The calends of his arrival.
Then after eleven nights
The holy,
Noble,
Gregory[q] ~~shone~~ (radiated)
Celebrated in Britain,
In God's ~~army~~ (wretch.
Also after nine nights
Benedict
Sought the Saviour;
The firm and ~~intrepid~~
Servant of *the* Lord,
Whom wise men,
Bound by *the* rules *of their order*,[r]
Celebrate in writings.
Then also those skilful in computation,
At the same time,
Observe *the* Equinox.
Because *the* Lord God
Made at the beginning,
On that same day,
The sun and moon.
But after four nights
From the time that earls celebrate
The Equinox,
The Father sent

Þeah engel hiſ. 100
Se hælo abeað.
Maþian mycle.
Ðæt heo meotod ſceolde.
Lennan cyninga betſt.
Spa hit gecyþed peaſð. 105
Leond middan geaſd.
Þæſ þ mæne pynd.
Folcum gefnægde :·
Spylce emb feopeſ. 110
And þneo niht gefimeſ.
Ðæt te nefigend fent.
April Apneliſ monað.
On þam optuſt cymð.
Seo mæne tið. 115
Mannum tofnófne.
Dnihtneſ æniſt.
Ðænne dneam gefiſt.
Þel pide gehpæſ.
Spa fe pitega fang. 120
Diſ iſ fe dæg.
Ðæne dnihten uſ.
Piſſæſt pophte.
Þeſa cneoniſſum.
Ealum feondðaſum. 125
Eadigum to blifſe :·
Ne magon pe ða tide.

Menol Fox 126;
Men. 63.

His Arch-Angel.
The mighty hero
Announced to Mary,
That she should bring forth
God, *the* best of kings,
As it was declared
Through *tha* middle earth;
And it was a great event,
Known to nations.
Then *it is* after four
And three nights by computation,
That the Saviour sends
The month of April, Hickes. Thes. III, 106.
In which most frequently comes
The celebrated time
Of consolation to men,
The resurrection of the Lord:
Then rejoicing is suitable,
Widely, everywhere:
So the Prophet sung,
This is the day
Which *the* most wise Lord
Made for us,
The generation of men;
For joy to all
The blessed inhabitants of earth.
We may not that time

Be ȝeţæle healdan.
Dazena ꝑimeſ.
Ne ðꝑihtneſ ꝛtiȝe.
On heoꝛonaſ up.
Foꝛþan he hꝑeaꝑꝛað áá.
Pinna ȝepýꝑdum.
Ac ꝛceal ꝑintꝑum ꝑꝑod.
On cinicule cꝑæꝛte.
Finðan halize ðazaſ :·
Sculan pe hꝑæþeꝑne.
Lyt manꝑtiꝑa ȝemýnd.
Ma aneccan.
Pꝑecan · poꝑðum ꝛoꝑð.
Pirre ȝeꝑinȝan.
Ðæt embe nizontýne niht.
Ðæꝛ þe eaꝛtep monað.
To uꝛ cýmeð.
Ðæt man ꝑeliquiaꝛ.
Renan onȝinneþ.
Halizra ȝehýꝑꝛte.
Ðæt iꝛ healic ðæȝ.
Ben tiþ bréemu :·
Spilce inbuꝑh ꝑaðe.
Smiceꝑe on ȝeaꝑꝑum.
Puðum ȝ pýꝑtum.
Lýmeþ plitiȝ ꝛcniðan.
Ðꝑýmlice on tun.

127
130
135
140
145
150
153

Menol Fox 153;
Men 78.

Keep by a reckoning
Of the number of the days;
Nor *the* Lord's ascension
Up to the heavens:
For ~~they~~ it always return [wise.
According to the predictions of the
But *the* old in years
Shall by circle-craft [or the zodiac]
Find out *the* holy days.
We must still further
The memory of martyrs
Recount; whether
Relate by words
Or make known by singing,
That after nineteen nights
From the time that this Easter month
Comes to us,
Man begins
To elevate relicks,
Holy ~~ornaments~~ ornaments
This is a high day,
A celebrated time for supplication.
Then quickly comes to revolve
May, Hickes Thes. III, 104.
As a guest,
Elegant and beautiful,
With her vesture-clad trees & plants:

Ðeapfe þrinzeð.
Maiur micle. [h]
Leonð menizeo zehpæp.
Spa þi ylcan dæze.
Æþele ⁊ zerepan.
Philippur ⁊ Iacob.
Feonh ⁊ azeran.
Modize mazo ðeznaf.
Fop meotudef lufan.
And þæf embe tpa niht.
Ðæt te tæhte zod.
Elenan eadizne.
Æþelurt beama.
On ðam ðnopode.
Ðeoden enzla.
Fop manna lufan.
Meotud on ⁊ zalzan.
Be pæden leafe :·
Spylce ymb fyrft pucan.
⁊ Butan anne niht.
Ðæt te yldum bringð.
Sizel-beonhte dazaf.
Sumon to tune.
Peapme ⁊ zepyðenu.
Ðænne panzaf hnaðe.
⁊ Blortmum blopað.
Spylce blif artihð.

Menol. Fox 180;
Men 91.

And magnificently
Bringeth abundance great
To *the* multitudes everywhere.
The same day
The noble companions,
Philip and James,
Magnanimous fellow servants,
Gave their lives
For *the* love of God.
And then after two nights *it is*,
That God revealed
To *the* blessed Helen,
The noblest of beams,
On which suffered
The King of angels,
For love to man:
The creator on the cross,
By permission of *the* Father.
Thence *it is* after the space of a week,
With the exception of one night,
That summer brings
To men sunlight
Days ~~bright like gems~~,
And warm ~~seasons~~. weather
Then the fields spontaneously
Blow with flowers,
So that *the* joy

Leonð miðdan ȝeaɼð. - - - - - - - 181
Manigna haða.
†Epicena cynna.
Cyninge loɼ ɼecgað.
Mæniɼealðlice. 185
Mænne †bnémað, 6
†Elmihtigne :· 7
Ðæɼ emb †ahta ɼ nigon. 8
†Dogena ɼimeɼ. 9
Ðæt te ðɼihten nam. 190
In oðeɼ leoht.
Agɼtinuɼ.
†Bliɼne on bneoɼtum.
Ðæɼ þe he on Bnytene heɼ.
†Eaðmode him. 195
Eoɼlaɼ ɼunde.
To ȝoðeɼ ɼillan.
Spa him ɼe ȝleapa bebeað.
Engne æɼ.
Æɼɼe bɼinȝan.
Oɼeɼ ɼealtne meɼe.
Selɼan laɼe.
Biɼceop †bnémɼan. 205
Nu on Bnytene neɼt.
On †Cantɼaɼum.

Menol Fox 207;
Men. 105.

Of many kinds
Of living creatures
Ascends throughout the middle earth,
Gives praise to *the* king,
Manifoldly celebrates
The glorious
Almighty.
Then *it is* after the number
Of eight days and nine,
That the Lord took
Into other light
Augustine;
Happy in heart,
Because he here in Britain
found ~~Made~~ earls
~~Obedient~~ to him
For the will of God,
As the wise Gregory
Commanded him.
I have not heard before
Any other man,
Or more illustrious bishop,
Ever bring
Over *the* briny sea
Better lore;
He now in Britain rests,
Among the men of Kent,

Lynertole neah.[k]
Mynstre mæsum.
Ðænne monaþ bringþ.
Ymb tra ȝ þreo.
Tiþa lange.
Æppa liþa.
Ur to tune.
Iuniur on ȝeard.
On þam ȝim artihþ.
On heofenas up.
Hyhrt on ȝeare.
Tungla tophtart.
And of tille agnynt.
To fete fiȝeð.
Þyle fyðþan lenȝ.
Grund behealdan.
And ȝangan latoſ.
Ofeſ foldan panȝ.
Fæȝeſnuſt leohta.
Foſulð ȝeſceafta.
Ðænne puldoſeſ ðegn.
Ymb ðneotyne.
Ðeodneſ ðynlinȝ.
Iohanneſ in ȝeardagan.
Feaſð acenneð.
Tyn nihtum eac.
Fe ða tiþ healdaþ.

Menol Fox 234;
Men 118

In *the* chief city,
Near *the* celebrated minster.
Then the month brings
After two and three
Long days,
The former Litha*
To us,
June,
In which the gem,
The brightest of heavenly lights,
Rises in *the* heavens,
Highest in *the* year,
And descending from its station,
Declines towards its setting.
The fairest of lights,
Of worldly creatures,
Will afterwards longer
Behold the ground,
And go later
Over the fields.
Then after thirteen
Nights *and* also ten,
In days of yore,
John, *the* minister of glory,
The darling of *his* Lord,*
Was born.
We that time observe

Hickes Thes. III, 107.

On mıðne ſumoꝛ.
Mycleꝛ on æþelum,
Þıde ſiꝛ ȝeꝛeoꝛðod.
Spa ꝥ þel ȝeꝛıꝛt.
Dalıȝna tıð.
Leonð hæleða beoꝛn:
Petnuꝛ and Paulus.
Dpæt ða apoꝛtolaꝛ.
Þeoden holde.
Þꝛopedon on Rome.
Oꝛeꝛ mıðne ſumoꝛ.
Mıcle ȝeꝛıſſe.
Fuꝛðoꝛ ſıꝛ nıhtum.
Folc-bealo ðneálíc.
Mæꝛne maꝛtẏꝛðom.
Dæꝛðon mænıȝe æꝛ.
Þunðꝛa ȝeꝛoꝛhte.
Leonð pæꝛ ðeoða.
Spẏlce hı æꝛtes ðam.
Unꝛım ſꝛemedon.
Sputelꝛa and ȝeꝛẏnꝛa.
Ðuꝛh ſunu meotuðeꝛ.
Ealdoꝛ ðeznaꝛ.
Ðænne ædꝛe cẏmð.
Emb tꝛa nıht ðæꝛ.
Tıðlice uꝛ.

132 Iuhuꝛ monað.

Menol Fox 261;
Men. 132.

At midsummer;
Much among nations,
And widely is it celebrated;
As is well becoming
The times of *the* saints,
Among the children of men.
But the apostles
Peter and Paul,
Much celebrated,
Faithful to the Lord,
Five nights
After midsummer,
Suffered at Rome
Grievous torment from *the* people,
Glorious martyrdom.
These chief apostles
Had formerly
Wrought many miracles
Among nations;
So they afterwards
Performed innumerable,
Manifest and visible,
Through *the* Son of *the* Creator.
Then after two nights
Immediately comes,
Seasonably to us,
The month of July;

Hickes Thes. III 104.

On ðam Iacobuſ. – – – – – –
Ymb ſeopeſ niht.
Feoſh ȝeſealde.[l]
On tpentiȝum.
Tpum in bpeoſtum.
Fpoð and ſæſtpæd.
Folca laſeop.
Zebedeſ aſeſa:
And þæſ ſýmle ſepið.[m]
Ymb ſeoſon niht ðæſ.
Sumeſe ȝebpihted.
Peodmonaðes on tun.
Pel hpæt bpinȝeð.
Agustus. Agustus.[n]
Ymmen ðeodum.
Hláf-mæſſan dæȝ:
Spa þæſ hæpſeſt cýmþ.
Ymb oðeſ ſpýlc.
Butan anſe panan.
Plitiȝ pæſtmum hladen.
Pela býð ȝeýped.
Fæȝeſe on ſolðan.
Ðænne ſoſþ ȝepat.
Ymbe þpeo niht ðæſ.
Ðeodne ȝetpýpe.
Ðuſh maſtýſdom.
Mæſe diacon.

Menol Fox 288;
Men. 145.

In which James,
The son of Zebedee,
After four nights
And twenty,
Gave his life,
Firm in heart,
Wise and bold,
Teacher of *the* people.
And then always
After seven nights thence,
Lucid summer
Leads *the* Weodmonth;[x]
But August
Brings
To poor nations
Lammas day.[y]
So then harvest comes,
After other *seven nights*,
Except one wanting,
Beautiful, laden with fruits;
Wealth is produced,
Fair in *the* land.
Then after three nights
Have been further passed,
The illustrious deacon
Lawrence *died*
By martyrdom;

Hickes Thes. III, 108.

Laurentius hæfþ.°
Nu liſ piþ þan.
Mid pulðon-fæðen.
Þeonca to leane :·
Spilce þæſ ymb ſiſ niht.
Fæzenuſt mæzða.
Þiſa pulðon.
Sohte penoða zoð.
Fon ſuna ſibbe.
Sizefæſtne ham.
Neonxna panze.
Þæſðe nenzenð ða.
Fæzene ſoftonlean.
Fæmnan ſonzolðen.
Ece to ealðne :·
Ðænne ſeallinz bið.
Ymb tyn niht ðæſ.
Tiid zepeonðað.
Baſðolomeuſ.
In Bnytene heſ.
Þyſð pel ðunzen.
Spylce eac piðe bið.
Eoſlum zeyppeð.
Æþelinzeſ deað.
Ymb ſeopeſ niht.
Se ðe ſæzene iu.
Mid pætene ofenpeaſp.

Lyn Vol II p. 4

Menol Fox 315;
Men. 159.

Faithful to *his* Lord,
With whom he now has life,
With the Father of glory;
The reward of *his* works.
Then after five nights,
The fairest of virgins,
The glory of women,[a]
Sought *the* God of hosts,
For *the* relationship of her son:
The victorious habitation,
Paradise.
Then the Saviour had
The fair reward of fostering
Repaid the virgin,
In eternal life,
Then is altogether[always],
After ten nights from hence,
The time honoured,
Of Bartholomew,
In Britain here,
Deservedly eminent.
Then also is widely
Known to earls,
After four nights,
The death of *the* illustrious *man*,[a]
Who formerly gently
Sprinkled with water,

BIBLIOTHECA BODLEIANA

Grm Vol II p 5

Fulðref † cyne-beaɲn. - - - - - - - 316
160 Fiza peoɲðlice.
Be him pealdend cpæð.
Ðæt nan mæɲɲan man.
310 Leond middan zeaɲd.
Betpux pife ⁊ pene.
Fundbe acenned :·
Ond þæf ymbe þneo niht.
Leond ðeoda fcala.
315 Ðæt te halig mond.
Þæleðum zebinzed.
165 † Fened to folce.
Spa hit † fone-zleape.
Ealde uð-pitan.
320 † Æfter fundan.
September fæf :·
And þy feofoþan dæz.
Ðæt acenned peaɲð.
† Lénа félorf.
325 Dnihtnef modof :·
Ðænne dazena fonn.
170 Ymbe ðneotyne.
Ðezn un-fon-cuð,
Lodfpellef zleape.
330 † Laft on fende.
172 Matheuf hif.
To metod-fceafte.

Menol Fox 342,
Men 172.

The royal Child of Glory;
Illustrious soldier,
Of whom *the* Lord said,
That no greater man,
Throughout *the* middle earth
Between woman and man
Was begotten.
Then *it is* after three nights,
Among many nations,
That the holy month,[b]
Celebrated by men,
Comes to the people,
As ~~foreknowing~~ very prudent
Ancient philosophers
Formerly discovered it,—
Fierce September. Rickes. Thes. III 108.
And then on the seventh day,
It was that *the*
Best of ~~queens~~ women was born,
The mother of *the* Lord.
Then after a number of days,
About thirteen,
The blameless minister,
Skilful in the gospel,
Matthew, his
Spirit gave up,
To *the* creator,

In ecne ȝeþean :·
Ðænne †eallinȝ cyṁð.
Ymb ðȝeo niht ðæȝ.
Ðeoðum piðe.
Emnihteȝ dæȝ.
Yldа beaȝnum :·
Ðpæt pe peoȝðiað.
Þiðe ȝeond eoȝðan.
Ðeah enȝleȝ tiid.
On hæȝþeȝte.
Michaeleȝ.
Spa þ manigo pat.
Fiȝ nihtum uþoȝ.
Ðæȝ ðe þolcum byð.
Eoȝlum ȝeyþed.
Emnihteȝ dæȝ :·
And þæȝ embe tpa niht.
Ðæt þe teoða monð.
On þolc þeȝeð.
Fȝoðe ȝeþeahte.
†Octobeȝ on tun.
Uȝ to†ȝenihte.
Þintenþylleð.
Spa hine piðe †ciȝð.
Iȝbuende. [p]
Enȝle ȝ Seaxe.
Þeȝaȝ mið piþum :·

Menol Fox 369;
Men. 186.

In eternal joy.
Then altogether always er comes,
After three nights thence,
Widely to nations,
The day of equinox,
To *the* children of men.
But we celebrate
Widely through the earth,
The feast of the archangel
Michael,
In harvest,
As the multitude knows,
Five nights after
That the day of equinox
Is made known
To people, to earls.
And then after two nights *it is*
That the tenth month,
October,
Wise in counsel,
Brings to us
People abundance:
Winter-filleth, c
As widely call it
The island-dwelling
Angles and Saxons,
Men with women.

Hickes Thes. III 108.

Spylce pigena tiꝺ.
Ymb tpentig þæp.
Tpeȝna healdaꝺ.
And pip nihtum.
Samoꝺ ætȝædepe.
On anne dæȝ.
Pe ða æþelinȝap.
Fýnn gepunan.
Dæt hý fópe-mæpe.
Simon ȝ Iudap.
Symble pæpon.
Dnihtne dýne.
Fopþon hi dom hlutan.
Eadigne up pæȝ:
And þæp oppum bringþ.
Embe peopep nihte.
Folce ȝenihtum.
Blotmonaꝺ on tun.
Beopnum to pipte.
Nouembpip.
Niꝺa beapnum.
Eaddigneppe.
Spa nan opep na deꝺ.
Monaꝺ mapan.
Miltpe dnihtnep.
And ðý ylcan dæȝe.
Ealna pe healdaꝺ.

Menol Fox 396;
Men. 199.

So then after
Twenty and five nights,[a]
We keep *the* feast
Of two soldiers,
At *the* same time together,
On one day.
We long ago heard
That these nobles,
They, the celebrated
Simon and Jude,
Were always
To *the* Lord dear.
Wherefore they were allotted
A happy doom above.
Then quickly,
After four nights,
November,
Called Blotmonth,[e]
Rich to people,
Brings good cheer to men;
Blessedness
To the children of mortals,
As no other month
Does more,
By *the* mercy of *the* Lord.
And on that same day
We keep *the* feast of

Hickes. Thes. III, 108.

Sancta ꝥymbel. 397
Đaꝥa ðe ꝥyð oððe æꝥ.
Þoꝥhtan in poꝥulde.
Þillan ðꝥihtneꝥ :·
Siððan ꝥintꝥeꝥ dæg.
Þide ȝanȝeð.
On ꝥyx nihtum.
Siȝel-beoꝥhtne ȝenimð.
Hæꝥꝥert mid heꝥiȝe.
Þnimeꝥ and ꝥnapeꝥ.
Foꝥꝥte ȝeꝥetenað.
Be ꝥnean hæꝥe.
Đæt uꝥ punian ne mot.
Þanȝaꝥ ȝnene.
Foldan ꝥnætupe.
Đæꝥ ymb ꝥeopeꝥ niht.
Đæt te Maꝥtinuꝥ.
Mæne ȝeleoꝥde.
Þeꝥ pommaleaꝥ.
Þealdend ꝥohte.
Up enȝla peaꝥð :·
Đænne ꝥemb eahta niht.
And ꝥeopenum.
Đæt te ꝥâȝode.
Beꝥenctum on ꝥæ ȝnund.
Siȝeꝥæꝥtne peꝥ.
On ðnime haꝥan.

Menol Fox 423.
Men 213.

All *the* saints,
Who late, or formerly,
Wrought in *the* world
The Lord's will.
Then *the* day of winter
Goes widely
In six nights,
And takes away
The ~~gem~~ sun-bright harvest,
With the ravaging
Of rime and snow;
Fettered with frost,
By the Lord's command;
That to us might not remain
Green fields,
The ornaments of *the* earth.
Then *it is* after four nights,
That the illustrious Martin,
Spotless man, departed;
Upwards sought *the* Lord,
The guardian of angels.
Then after eight nights
~~And~~ four, *it was*
That ~~Clement~~ the foes of God, enemies to God
~~Was taken~~ Clement
~~And~~ sunk to *the* bottom of *the* sea.
Victorious man

Đe iu beoɲna ɲelda.
214 Elementeɲ oɲt.
415 Elyɲiað to ðeaɲɲe.
215 And bæɲtembe ɲeoɲon niht.
Sixe ðɲihtne loɲ.
Æbele Anðɲeaɲ.
Up on ɲoðeɲum.
420 Ðiɲ gaɲtaxeaɲ.
On xoðeɲ ɲæne.
Fuɲ on ɲoɲðɲex :·
Đæne ɲolcum bɲingð.
219 Moɲxen to mannum.
425 Monað to tune.
December 220 Decembɲiɲ. — — 137
Ðɲihta beaɲnum.
Æɲɲatiula :·
Spylce ymb eahta and tpelɲ.
430 Niht xeɲimeɲ.
Đæt te neɲxend ɲylɲ.
223 Đɲiɲthyðixum.
Thomaɲe ɲoɲxeaɲ.
Þið eaɲɲeðum.
435 Ece ɲice.
225 Bealdum beoɲn pixan.
Bletɲunga hiɲ :·
226 Đænne temb ɲeopeɲ niht.
Đæt te ɲæðeɲ enxla.

Menol Fox 450;
Men 226.

Over *the* hoary ocean;
Whom formerly men invoked
For benefit of *the* fields.
And then after seven nights' fall,
The noble Andrew,
A glory to *his* Lord,
To the heavens
Gave up his soul;
In God's promise
Prompt to depart.
Then *the* morning brings
To people, to men,
The month
December,
To *the* children of *the* people,
The former Iule.[f]
Then after eight and twelve
Nights of computation *it is*,
That the Saviour himself,
To the unbelieving
Thomas, gave,
With difficulty,
The eternal kingdom;
To *the* daring man,
His blessing.
Then *it is* after four nights,
That the Father of angels

Hickes. Thes. III, 109.

Dir runu rende. - - - - - - - -
On ðar ridam gerceaft.
Folcum to fnofne :.
Nu gefindan magon.
Halizna tid.
Ða man healdan rceal.
Spa bebuzeð gebod. q
Leond bnyten ricu.
Sexna kyninzef.
On ðar rylran tid :.

Kemble's Thes. I p 203

LYNING rceal nice healdan.
Leaftna beoð reofnan zefyne.
Opðanc enta zepeonc. —
Ða ðe on ðirre eorðan rýndon.
Pnætlic peall rtana zepeonc.
Pind býþ on lyfte rpiftuft.
Ðunan býð þnazum hludaft. —
Ðnymmaf rýndan Cnirtef myccle.
Pynd býð rpiðoft.
Pinten bið cealdoft.
Lencten hnimizoft.
Ðe býð lenzeft cealð.
Sumon run plitezoft.

These figures in blue ink refer to the number of the line in Grein Vol II p 346-347.

Menol Fol 473
Gn C J

Sent his Son
Into this wide world,
For comfort to the people.
Now may ye find[6]
The times of *the* saints
That men should observe,
As *the* command goeth
Through Britain
Of *the* king of *the* Saxons,
At this same time.

A KING shall govern his kingdom;
Cities are seen afar,
The ingenious work of giants,
That are on this earth—
Wonderful wall-stone work.
Wind in *the* air is swiftest;
Thunder is sometimes loudest;
The glories of Christ are great;
Fate is most powerful;
"Winter is coldest;
"Spring most rimy,"
And it is longest cold.
Summer sun *is* most beautiful;

Spezel byð hatorc.
Hæncert hneð eadezorc.
Hæleðum bpinzeð.
Lener pærtmar.
Ða þe him zoð rendeð.
Soð bið rpicolorc.
Sinc bið deoporc.
Lolð zumena zehpam.
And zomol rnoteporc.
Fynn ⁊ zeapum rnoð.
Se ðe æn realа zebiðeð.
Þea bib punðpum clibbon.
Polcnu rcnipað.
Leonze æþelinz.
Sceolan zode zeriðar.
Bylðan to beaðupe.
And to beah-zire :·
Ellen rceal on eorle.
Ecz rcel þið helme.
Hilde zebiðan.
Haþuc rceal on zlore.
Pilde zepunian.
Pulr rceal on beapope.
Eapn an haza.
Oron rceal an holte.
Toþ mæzener tpum :·
Til rceal on eðle.

Monol Fox 500
Fyn C 20

The sky is hottest;
Harvest *is* most blessed—
The faithful steward,
Which brings to men [send.
The fruits which God to them does
Truth is most treacherous;
Treasure is dearest
To every miser:
And *the* old man is most prudent;
Wise from former years; [enced.
Who formerly many things experi-
Grief is ~~a wonderful~~ wondrously adhesive burden;
Clouds wander about;
Good companions
Should encourage a young prince
To war
And to munificence.
Valour shall in an earl,
Sword shall with helm,
Abide in battle.
Hawk shall on cliff[h]
Wild dwell.
Wolf shall in grove;
Eagle in field;
Wild boar in wood—
Strong in power of teeth.
The good *man* shall in his country

Gn C 34 Gnn II 346

21 Domeſ þýncean.
490 †Dapoð ſceal on handa.
Lan golde†ſah.
Lim ſceal on hpinge.
Standan ſteap ȝ †ȝeap.
Stream ſceal on ýðum.
495 Meczan mene ſlode.
Mært ſceal on ceole.
25 †Segel-ȝýnd ſeomian.
Speond ſceal on beanme.
†Dnihtlic ireſn.
500 Dnaca ſceal on hlæne.
Fnod ſnætpum planc.
†Fiſc ſceal on pætene.
†Lynnan cennen :-
Lyninȝ ſceal on healle.
Beaȝaſ dælan.
505 Bena ſceal on hæðe.
30 Ealo ȝ †egeſſull.
† Eá oſ dúne ſceal.
†Fold-ȝnæȝ penan.
Fýnd ſceal æt ſomne.
510 Tinfæſtna†ȝetnum.
Tneoſ ſceal on eonle.
Pirdom on pene.
Pudu ſceal on ſoldan.
34 Blædum †blopan.

505 509 510 515 520 527

Mostal Fox 527;
Gyn. C. 34.

Do justice.
The spear shall *be* in the hand,
A weapon shining with gold.
The gem shall in the ring,
Stand prominent and ~~round~~ broad.
The stream shall with waves
Make a sea flood.
~~*The* mast shall in *the* ship~~ the sail-yard shall press
Urge on the ~~sail-yard~~. upon the mast in the ship
The sword shall *be* in *the* bosom,
Lordly iron.
The dragon shall *be* on *the* hill,
Old and shining with ornaments.
The fish shall in *the* water,
Propagate *his* kind.
The king shall in hall,
Distribute bracelets.
The bear shall *be* on *the* heath,
Old and terrible.
320 *The* water from *the* hills
328 Shall bring *with it* grey earth.
The army shall be assembled,
A band of warriors.
Fidelity shall *be* in an earl;
Wisdom in mankind.
The wood shall on *the* ground
Blow with ~~fruits~~ flowers

water
flowers, earth-coloured,
shall [illegible] from a sea hill

Grn C 46 Grn II 347

515 Beorh rceal on eorðan.
35 Lhene rtandan :·
Lod rceal on heorenum.
Dæda ðemend.
Duru rceal on healle.
520 Rum recedeſ muð.
Rand rceal on rcylde.
Fæſt ſingra gebeorh :·
Fuzel uppe rceal.
Lácan on lyfte.
525 Leax rceal on ſæle.
40 Mid rceotende rcildan.
Scun rceal on heorenum.
41 Pinde geblanden.
In ðaſ porulð cuman.
42 530 Deor rceal zanzan.
In ðyſtrum pedeum.
Dynr rceal on renne zepunian.
43 Ana innan lande :·
Ider rceal ðynne cnæſte.
44 535 Femne hine rneond zerécan.
Lir heo nelle.
On rolce zeheon.
45 Dæt hi man beazum zebycze.
Bnim rceal realt peallan.
46 540 Lyft-helm † ȝ lazu rlod.
Ymb ealna land zehpylc.

548

554

† See Note p. 55

Menol Fox 554;
Lyn. C. 46.

The hill shall on *the* earth
Stand green.
God shall *be* in *the* heavens
Judging of actions.
A door shall *be* in hall,
The mouth of the large mansion.
A boss shall *be* on *the* shield,
The sure protection of fingers.
The fowl shall upwards
Sport in air.
The salmon shall in *the* eddy,
With ~~shooting~~ wander.
The shower shall in *the* heavens,
Mingled with wind,
Into this world come.
The thief shall go out
In dark seasons.
The spectre shall dwell in *the* fen,
Alone within land.
The woman shall ~~possess~~ secret art ~~The virgin seek her lover~~;
If she will not
Publicly go forth,
That men may buy her with bracelets.
The salt sea shall foam,
Clouds and water-floods,
And over every land

Flopan ꝥingen-ꝛcneamaꝛ :·
Feoh ꝛceal on eoꝛðan.
Tỳðnan ȝ tỳman.
Tunȝol ꝛceal on heoꝛenum.
Beoꝛhte ꝛcinan.
Spa him bebeað meotuð :·
Lṓð ꝛceal þỳð ỳꝛele.
Leoȝoð ꝛceal pið ylde.
Liꝼ ꝛceal pið deaðe.
Leoht ꝛceal piþ þỳꝛtꝛum.
Fỳnd pið ꝥỳnde.
Feond pið oðꝛum.
Lað pið laþe.
Ymb land ꝛacan.
Sỳnne ꝛtælan :· — — —
A ꝛceal ꝛnotoꝛ hỳcȝean.
Ymb þỳꝛꝛe poꝛuldе ȝepinn.
Peanh hanȝian. — — —
Fæȝeꝛe ꝥon-ȝildan.
Ðæt he æn ꝥacen dỳde.
Manna cỳnne :·
Meotod ána þaꝛ.
Ðꝛỳðeꝛ ꝛeó ꝛapul ꝛceal.
Sỳððan hꝛeonꝛan.
And ealle ða ȝaꝛtaꝛ.
Ðe ꝛoꝛ ȝode hꝛeonꝛaþ.
Ꝼeꝛteꝛ ꝥdeað-dæȝe.

Menol Fox 581;
Lyn. C. 60.

Copious streams shall flow.
Cattle shall on earth,
Procreate and bring forth.
The star shall in *the* heavens
Bright shine,
As *the* Creator commanded it.
Good shall with evil,
Youth shall with age,
Life shall with death,
Light shall with darkness,
Army with army,
Enemy with other *enemy*,
Evil with evil,
Every where strive;
They shall always steal *on each other*.
Ever shall *the* prudent strive,
In *the* contention of this world,
~~To hang~~ *the* guilty ~~shall be hung~~ [shall hang],
Justly ~~to~~ repay
wickedness The ~~deed~~ which he before had done
To mankind.
The Creator alone knows
Where the soul shall
Hence go;
And all the spirits
That for God have departed:
After the day of death,

Domeſ bıdað.
On ꝑæðeſ ꝑæðme.
Iſ ꝛeo ꝑoꝛð-ȝeſceaꝛt.
Dıȝol and ſoynne.
Dnihten ána ꝑaꝛ. meotod
Neꝛȝende ꝑæðeſ.
Næni eꝛt cymeð.
Nıðeſ unðeſ hnoꝛaſ.
Ðe ꝑ heſ ꝑoſ ꝑoð.
Mannum ꝛecȝe.
Nꝑylc ꝛý meotoðeſ ȝeſceaꝛt.
Sıȝe ꝑolca ȝeſeta.
Ðæſ he ꝛylꝛa punað :·

Hickesii Thes. A. S. Gr. p. 203, *&c.*

Menol Fox 594;
Gn. C. 66.

They wait for judgment
In *the* Father's bosom.
The future condition
Is dark and secret;
The Lord only knows,
The redeeming Father.
No one returns
Hither, under roofs,
Who here for certain
To men may reveal,
What is *the* condition of the Creator,
The glorious habitation of people,
Where he himself dwells.

NOTES

TO THE ANGLO-SAXON TEXT.

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[a] *l.* 15. On þam ýlcan dæge.
Uſ to tune.
Read as one line by Hickes.

[b] *l.* 19. Ianuariuſ.
Leriim heton.
Read as one line by Hickes.

[c] *l.* 49. And ſe ſigend þa.
Æfter ſeofentýnum.
Read as one line by Hickes.

[d] *l.* 109. Sýlce emb ſeofen.
And þreo niht gefimeſ.
Read as one line by Hickes.

[e] *l.* 139. Þrecan, for Recan.

[f] *l.* 149. Inburh. Hospes, a guest, according to Hickes.

[g] *l.* 150. Smicere on geaſrum.
Suðum and ſýftum.
Read as one line by Hickes.

Ibid. geaſrum, from geaſra, habitus, clothing.

[h] *l.* 155. Wæuſ micle.
Leond menigeo gehwæſ.
Sſa þi ýlcan dæge.
Æþele geſeſan.
Read as two lines by Hickes.

[i] *l.* 184. ꝼecgað, instead of ꝼecgað.
Hickesii erratum.

[k] *l.* 208 Lýneꝼtole neah.
Wýnꝼtre mæꝼum.
Read as one line by Hickes.

[l] *l.* 264. ꝼeꝼealðe, instead of ꝼeꝼcealðe.
Hickesii erratum.

[m] *l.* 270. ꝼeꝼið, instead of ꝼeꝼið.
Hickesii erratum.

[n] *l.* 275. Aguꝼtuꝼ.
Yꝼmen ðeodum.
Read as one line by Hickes.

[o] *l.* 289. Lauꝼentiuꝼ hæꝼþ.
Nu liꝼ ꝼiþ þan.
Read as one line by Hickes.

[p] *l.* 367. Igbuende.
Engle ȝ Seaxe.
Read as one line by Hickes.

[q] *l.* 457. Spa bebuȝeð ȝebod.
Leond bryten ꝼicu.
Read as one line by Hickes.

[r] *l.* 483. Fýꝼn, instead of Fýꝼu, which Hickes uses, and which Lye has in his Supplement.

[s] *l.* 513. Fꝼod ꝼꝼætꝼum ꝼlanc.
Fiꝼc ꝼceal on, pæteꝼe.
Read as one line by Hickes.

[t] *l.* 553. Lýꝼt helm. Obscure; but probably clouds; because Lýꝼt signifies the air, and helm signifies a covering; and such the poet might consider clouds to be.

NOTES

TO THE ENGLISH VERSION.

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[a] *l.* 3. mıðne ƿınterƿ, Mid-winter. The 25th of December, the natal day of Christ, was called by the Anglo-Saxons mıðƿýntrenƿ mæſſe ðæg. In like manner the 24th of June, the natal day of John the Baptist, the harbinger of Christ, was called mıðſumenƿ mæſſe ðæg. The feast of the nativity of Christ was known among the Danish Saxons by the name Iol and Iul; from whence is derived the word *yule*, which is still retained among the Northern English and Scotch; the log of wood commonly burnt by them on Christmas Eve being called the "yule block;" and the candle lighted by the superstitious on this occasion, to which they attribute miraculous properties, being called the "yule candle."

[b] *l.* 6. On þý eahteoþan ðæg, On the eighth day, according to the custom of the Jews. Gen. xvii. 12. xxi. 4.

[c] *l.* 7. Ðælenð ȝehaten, Was named Jesus. Ðælenð, literally signifies a healer, being derived from the Saxon verb Ðælan, to heal. In like manner, Jesus is derived from the Greek verb Ἰάομαι, to heal.

[d] *l.* 13. Kalenðuſ ȝeþıncȝeð, Celebrated Calends. Not so called because of the feast of Circumcision, but in consequence of the Heathen festivities, which prevailed in this kingdom long after the introduction of Christianity.

[e] *l.* 16. Uſ to tune, To us in towns. This appears to be an expletive, and is therefore omitted in the translation. It is an expression frequently met with in our old poets.

Lenten ys come with love *to toune*,
With blosmen ant with briddes roune,
That al this blisse bryngeth;
Dayes ezes in this dales,
Notes suete of nyhtegales,
Uch foul song singeth.

[f] *l.* 18. Folc mycel, A great people. The Romans.

[g] *l.* 21. Fif niht, Five nights. The northern nations were accustomed to compute their time by nights, instead of days; which mode of reckoning is still common in this country: as, instead of seven days, we say se'nnight; and instead of fourteen days, we say fortnight.

[h] *l.* 22. fulfiht tiid, Baptismal time. This day is called the Epiphany, or Manifestation of Christ; and for this name three reasons are assigned: First, because the star is supposed to have appeared on this day to the Magi. In the second place, because it is supposed that Christ was baptized by John on this day, when his divinity was proclaimed by a voice from heaven. And, lastly, because it is supposed that Christ manifested his divine power on this day, by changing the water into wine, at the marriage in Cana. In consequence of this supposed threefold manifestation on the same day, it was called by the ancients, Festum Epiphaniarum.

[i] *l.* 25. Dæne tfelfta dæg, The twelfth day. It is still so called, being reckoned from Christmas Day, which was anciently considered the beginning of the year.

[k] *l.* 31. fol-monaþ, Sol month. February is called Sol month, because the sun is evidently returning to the summer tropic, and, consequently, the days become longer and brighter.

[l] *l.* 35. Febfuarius fæs. Wild February, as here translated. Fæs, however, has two meanings: it signifies wild, or rough; and also barren, or empty. In either of these senses it is an appropriate epithet for the early part of February.

[m] *l.* 39. Marian Mæssan. The feast of Mary. This is now called Candlemas Day.

[n] *l.* 47. ..... aꝼeꝛeð bẏþ. Winter is affrighted
Þintep oꝼ ꝑicum. From *our* streets.

The beginning of Spring. The Romans considered Spring commenced on the 9th of February, which was the fifth of the Ides of that month. See Ovidii Fast. L. ii. 150.

[o] *l.* 64. Butan ðænne biꝛeꝛ. Unless the Bissextile, &c. Every fourth year is the Bissextile, or Leap year; when the intercalary day being inserted in the month of February, causes the days of the subsequent months to be one day later than in their ordinary course.

[p] *l.* 74. Ðlẏða healic. Loud sounding. The month of March was called by the Anglo-Saxons, Ðlẏða monaþ.

[q] *l.* 78. Gꝛegoꝛiuꝛ. Gregory. The Pope through whose pious exertions Christianity was first introduced into this kingdom. See Ælfric's Homily on the birth-day of Saint Gregory.

[r] *l.* 88. ꝑæzol ꝑæꝛꝛe. Bound by rule. That is, the rules of the Benedictine order of monks.

[s] *l.* 126. Ne mazon ꝑe ðatiðe. We may not that time
Be ȝetale healðan. Keep by reckoning
Daȝena ꝑimeꝛ. Of the number of the days.

Easter is a moveable feast, dependent on the moon, and therefore cannot be determined by the calculation of days. The Ascension Day, and Whitsunday, being dependent on Easter, are of course also irregular.

[t] *l.* 192. Aȝuꝛtinuꝛ. Augustine. See Ælfric's Homily on the birth-day of Saint Gregory.

[u] *l.* 206. Augustine was buried, according to Bede, on the outside the cathedral at Canterbury; and his body was afterwards removed into the north porch. Hickes is therefore mistaken in stating that he was buried in the cathedral, near the royal throne. See Bede's Ecc. Hist. B. ii. 3.

[v] *l.* 213. Æꝛꝛa liþa. The former Litha. The month of June. June was called, by the Anglo-Saxons, æꝛꝛa liþa, and July was called æꝛteꝛa liþa. They were so called, either from the Saxon word liþ, mild; or from liþan, to sail, or navigate; because in these months the Saxons were accus-

tomed to make their voyages, on account of the serenity of the weather.

[w] *l.* 230. Ðeoðneƒ ðýnlinȝ. The darling of his Lord. The poet has here confounded John the Baptist with the beloved disciple.

[x] *l.* 273. Ƿeoðmonaþ. Weodmonth. August is so called, because weeds and noxious herbs abound in that month.

[y] *l.* 277. Hlaf-mæƿƿan ðæȝ. Lammas day. The feast of the first fruits of the harvest.

[z] *l.* 294. Fæȝeƿuƿc mæȝðа. *The* fairest of virgins,
Ƿıfa ƿulðoƿ. *The* glory of women.
The Virgin Mary, who is here described, was held in that just and proper light by the Anglo-Saxon church, that not even poets were allowed to speak of her in terms inapplicable to a creature.

[a] *l.* 312. Æþelinȝeƒ ðeaþ. *The* death of *the* illustrious *man*, John the Baptist, who was beheaded on this day.

[b] *l.* 325. halıȝ monþ. The holy month. September was so called, because it is supposed Christianity was first preached in England in that month.

[c] *l.* 365. Ƿınterfylleþ. Winter-filleth. October is so called, because the beginning of winter was marked in it by the full moon.

[d] *l.* 373. Anð fıf nihtum. And five nights. These being added to twenty, make twenty-five; but the ancient martyrologists always celebrated the martyrdom of Simon and Jude on the 28th of October. Instead of inserting ðreo, which Hickes recommends, it would be better to substitute eahta for fıf, which would improve the alliteration.

[e] *l.* 387. Blotmonaþ. Blotmonth. November was so called, from blotan, to sacrifice; because in this month the victims were devoted to those days on which they were to die.

[f] *l.* 439. Æƿƿa ıula. The former Iule. December. Iula, derived from the word Geol, signifies the natal day of Christ: and December commencing before the feast of the nativity,

is called æɲɲa Iula, the former Iule. January, which follows the feast of the nativity, is called æɾteɲa Iula, the latter Iule. See note on *l.* 3.

[g] *l.* 454. Nu ȝe ɾindan maȝon. Now may ye find
Dalıȝna tıid. *The* times of *the* saints,
Ða man healdan ɾceal. That men should observe,
Sɒa bebuȝeð ȝeboð. As *the* command goeth
Leonð Bɲytten ɲıcu, Through Britain,
Sexna kynıngeɾ. Of *the* king of *the* Saxons.

This calendar evidently belongs exclusively to this country, as it is not swelled by the enrolment of foreign saints. It is also evident that it belonged to the Anglo-Saxon church, and enumerated the festivals observed by it; because these festivals were not instituted at the pleasure of private individuals, but by command of some king, who reigned over this country subsequently to the formation of the heptarchy into one kingdom; and, as was customary, they probably received the sanction of the witena gemot, or chief council.

There is in many parts a singular coincidence between this relic of the Anglo-Saxon church, and the calendar of our own reformed church, both in the days, the numbers, and the names of the saints. The menology furnishes us with an unquestionable proof, that the church originally established in this kingdom was independent of the see of Rome, and that its subsequent dependence on the Roman Pontiff arose from the encroachment of his usurping power.

[h] *l.* 494. Ðaɾuc ɾceal on ȝloɾe. Hawk shall on cliff,
Ƿılde ȝeɲunıan. Wild dwell.

The latter part of this poem is wild, and exhibits to us the vagrant fancy of the ancient northern bards, which wandered through a variety of subjects, apparently unconnected. The classical reader will here see some resemblance to the luxuriant imagination of Pindar.

THE FOLLOWING TABLE EXHIBITS THE ANGLO-SAXON SOLAR MONTHS,

As described by Hickes, vol. i. p. 215.

ENGLISH.	ANGLO-SAXON.
January.	Se ꝼoꝛma monaꝺ. aꝛteꝛa ȝeola † Iula.
February.	Sol monaꝺ.
March.	Ꝺlýꝺa † Ꝺlýꝺ-monaꝺ.
April.	Eaꝛteꝛ monaꝺ.
May.	Maiuꝫ monaꝺ.
June.	Seꝛe monaꝺ. miꝺꝫumoꝛ monaꝺ. Æꝛꝛa liꝺa † Iuniuꝫ monaꝺ.
July.	Meꝺ monaꝺ. Mæꝺ monaꝺ. Æꝛteꝛa liꝺa † Iuliuꝫ monaꝺ.
August.	Ꝼeoꝺ monaꝺ. † Auguꝫtuꝫ monaꝺ.
September.	Ꝺalig monaꝺ. † haꝛꝼæꝛt monaꝺ.
October.	Se teoꝺa monaꝺ. † haliȝ monaꝺ.
November.	Blot monaꝺ.
December.	Miꝺꝼinteꝛ monaꝺ. † Æꝛꝛe Ꝺeola. † Iula.

† for I vel, or.

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